

AISTJVA'KA Y.

ADHTATA IIL CONTINUED.

SfeTi I. (IXXXVI.)

The *Riskis* are various: verses 1-10 the AKKTSHTA¹
 MASHJL
Jtiskis; verses 11-20 the SIKATA NivivAms;
 verses 21-30
 the PEISNI AJAS; verses 31-40 the above three
 classes together;
 verses 41-45 AXEI son of BHT^MA ; verses 46-48
 GILHSAMADA :
 the deity is SOSTA PAVAMIITA ; the metre is *Jagati*.

1. Thy (juices), purified (SOMA), all-pervading,
 quick as thought, go of themselves like the offspring
 of swift (mares); the celestial well-winged sweet-flavoured juices, great excitors of exhilaration, alight upon the receptacle.
2. Thy exhilarating all-pervading juices are let loose separately like chariot-horses; the sweet-flavoured (*Soma*) waves (go) to INDBA the wielder of the thunderbolt as a cow with her milk to the calf.
3. like a horse urged on to battle, do thou who art all-knowing rush from heaven to the receptacle whose mother is the cloud; *Soma* the showerer (of benefits) is being purified at the top upon the woollen filter for INDEA'S strength which supports (the world).²

¹ See Hax Miiller's Big Veda Sanhita (Hymns to the Marnts), Introduction, page Ixv, on the names of the rwAis

of this hymn as given by Sayana,

^a See IX. 70, 5. In both places Sayana explains
dMyase as
dharakdya. It is more probably the gerundial
infinitive "to
Indra's supporting," *i.e.* "to support *Indra*."